

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, OCTOBER 7, 1911.

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Edited by J. ARTHUR PEARSON.

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Session 1911-1912.

PROFESSOR GILBERT MURRAY,  
D.Litt., LL.D., will deliver the  
**Opening Address** in the College  
on **Monday, October 16, at 5 p.m.**

*Subject :*

"What Manchester College might Do  
for Oxford."

A. H. WORTHINGTON, B.A., } Hon.  
HENRY GOW, B.A., } Secs.

## Blackburn Unitarian Church.

## BAZAAR

in aid of the Fund for Building a Church,  
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*On Friday, at 3 p.m., by*

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Chairman : T. P. RITZEMA, Esq., J.P.

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MISS LOUISA DREWRY will resume her Meetings for the Reading and Discussion of works of English Literature on Wednesday, Oct. 11, at 7.45 p.m., and Thursday, Oct. 12, at 11.15 a.m. Subject : "Browning, A Death in the Desert." All inquiries by letter will receive attention. —143, King Henry's-road, London, N.W.

THE NORTH MIDLAND PRESBYTERIAN  
AND UNITARIAN ASSOCIATION.

## ANNUAL MEETINGS

AT THE

High Pavement Chapel, Nottingham,

**TUESDAY, OCTOBER 10, 1911.**

11.15. **Public Worship** conducted by Rev. W. C. HALL, M.A., Northampton.  
**Annual Sermon** by the Rev. E. W. LUMMIS, M.A. (Cambridge).

5.0. **Public Conference**. Chairman: Alderman ROYCE, Leicester. Paper by Rev. W. H. DRUMMOND, B.A., Editor of "The Inquirer": "Church Life and Personal Freedom."

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 8.

## LONDON.

Acton, Cressfield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road. Supply.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7.  
 Child's Hill, All Souls', Walthamstow, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON; 3.15, Rev. R. K. DAVIES, B.A.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. D. DELTA EVANS.  
 Forest Gate, Upton-lane, Church Anniversary Services, 11 and 6.30, Rev. JAMES DRUMMOND, M.A., LL.D., D.D.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Harvest Festival.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30. Supply.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. J. A. PEARSON.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. T. E. M. EDWARDS.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, 27B, Merton-road, 7, Rev. JOHN ELLIS.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.  
  
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. W. LUMMIS, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. T. P. SPEDDING.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WAED.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30.  
 CLIFTON, Oakfield-road Church, 11 and 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. JAMES HARWOOD, B.A. Lond.  
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MORTIMER ROWE, B.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.  
 LEICESTER, The Great Meeting, 11, Rev. E. I. FRIPP; 6.30, Rev. GERTRUD VON PETZOLD.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. W. G. PRICE.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. D. TYSEN, D.C.L., M.A.  
 MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RIDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

## CAPE TOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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## BIRTH.

WYKES.—On September 14, at "Holmeside," Springfield-road, Leicester, to Lewis Vincent and Mary Elizabeth Wykes, a daughter.

## MARRIAGE.

DUNCAN—McMURTREY.—On September 27, at Platt Chapel, Rusholme, Manchester, by the Rev. Charles Hargrove, M.A., and the Rev. W. Whitaker, B.A., William, elder son of John Weddell Duncan, Pendleton, to Dorothy, second daughter of H. C. McMurtrey, Withington, Hill View, Timperley. Nov. 7 and 8.

## DEATH.

DESPREZ.—On September 22, at his residence, Avenue House, Redland Green, Bristol, Charles Desprez, aged 94.

## Situations

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BY

Prof. G. DAWES HICKS.

A Sermon preached at Manchester College, Oxford, on the occasion of the Summer Meeting of the University Extension Students, August 20, 1911.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

## NOTES OF THE WEEK.

We are glad to see that the strong feeling in our own country against the action of Italy in attacking Tripoli shows no sign of abating. It has aroused surprise and resentment in Rome, and has been attributed, probably without any sincere belief in the excuse, to English financial interests in Turkey. Dr. Malagodi, the editor of the *Tribuna*, has written to the *Times* to point out that the severe judgment of the English Press has produced a painful impression.

" We are confident," he says, " that the English Press will in all fairness reconsider its judgment, not forgetting that both in the darkest and in the brightest hours of the South African War Italy was the only country in Europe which staunchly stood with her sympathy by England, fully understanding that the reasons of the war were the reasons of civilisation, the same as we hope is now our case."

\* \* \*

To this plea Dr. W. D. Morrison has sent a quiet and crushing reply. He quotes some words by Dr. Malagodi himself in regard to the South African War, in which he describes it as contradicting all the high ideals of international justice which England had upheld, and as revealing an extraordinary change in the spirit of the country. Dr. Morrison continues :—

" I think that Dr. Malagodi's strictures on England's action in South Africa are somewhat severe, but they will help him to understand the attitude of many sections of the English public. Our traditional sympathies are with the great Italian people ; we should not like to see their policy dictated by what Dr. Malagodi describes as " il capitalismo conquistatore." That

policy, according to the editor of the *Tribuna*, affirms that no nation has a perpetual right to the territory it occupies—not even if they are ancient nations possessing a venerable civilisation. Many of Dr. Malagodi's friends in England would like to see him state the Italian case—we are as jealous as he is for the good name of Italy."

\* \* \*

THIS jealousy for her good name has been the determining factor in the case of an overwhelming number of the best friends of Italy in this country. It is our affections that have been wounded on a point of honour where affection is most sensitive. We have never consciously lowered the flag of national idealism in her cause. Even Fashoda with its harvest of ridicule and disaster failed to shake our confidence. The country of Mazzini and Garibaldi and of all the martyrs who bled to make her free was still to us a missionary of the higher patriotism and of the gospel of duty and sacrifice in national life. Suddenly we have seen the feet of clay, and one of the noble illusions of life is at an end. Whatever country had been concerned we should have had nothing but stern condemnation for this wanton attack on Tripoli ; but in the case of Italy the sense of bitter disappointment and tragic spiritual failure is like a personal wound.

\* \* \*

THE attitude of Turkey in circumstances of great provocation, her self-control and her desire to make all reasonable concessions in the interests of peace, should help to modify some of the anti-Turkish prejudices of the past. There is a severe and unexpected rebuke to the moral indifference of the great Christian Powers, where questions of international policy are concerned, in the following words which appeared in the Constantinople *Tanin* last week :—" It is evident that the word justice is a lie in Europe, that protests of amity from the Powers have no meaning, and that treaties are merely instruments of

deception which may be destroyed when any advantage is to be gained thereby."

\* \* \*

SIR FRANK LASCELLES, who was our Ambassador in Berlin for 13 years and is now chairman of the Anglo-German Friendship Committee, addressed the Church Congress on Wednesday on the dangers springing out of misunderstandings with Germany. He reminded the Congress that they must look at the question from both sides. While a number of persons in this country seriously believed that it was the intention of Germany to take a favourable opportunity of invading England, there were just as many persons in Germany who believed that England intended to take the first favourable opportunity of destroying the German fleet before it became too powerful. The situation thus created was one with which it was very difficult to deal, and it was almost impossible to make a German understand that any anxiety was felt in England as to the intentions of Germany. The relations between the two countries went from bad to worse, and the distrust thus created, deplorable in itself, was very dangerous to the peace of the world.

\* \* \*

SIR F. LASCELLES went on to express his conviction that war between England and Germany would be one of the greatest calamities that could befall the world. Each country would suffer incalculable loss, and it would be difficult to understand what advantage either could obtain, even from a successful war. England, if successful, might destroy the German Fleet, and thus secure her undisputed predominance at sea, or Germany might, if successful, curtail the power of England and perhaps obtain some of her Colonial possessions. But it was inconceivable that either Power should annihilate the other or obtain more than a temporary advantage. As far as he was aware there was no question pending between the countries which would not be susceptible

of arrangement by negotiation. There was certainly none which would justify a war. The commercial rivalry of which so much had been heard would surely tend to peace rather than war. It was only natural that they should wish for the prosperity of those with whom they were engaged in business transactions, if only for the selfish reason that they might be in a position to meet the bills they had to forward.

\* \* \*

THE growing sense that all is not well with the Church of England, and that in spite of greater efficiency in some departments of its work it is drifting out of touch with the common life, was reflected in a remarkable article on "The Church and the People," which appeared in the *Times* on Wednesday. The writer administers a sharp rebuke to the spirit of complacency "which has been fatal to the most glorious of institutions before now," and pleads with true democratic insight that the Church will win the people "when it not only entrusts the people with a full and free franchise, but also gives them matters of actual governance and administration, in which their franchise can be used. As it is, the people leave the lay-membership of Church assemblies to those who have the leisure and the means for that kind of pastime."

\* \* \*

THE Bishop of Carlisle, in a sermon which fell like a bomb upon the Congress and has already earned the reward of angry criticism, inveighed with the ardour of a Savonarola against clericalism and the growing elaboration of a mediaeval ritual, and pleaded for more of the excellence of Divine simplicity in religion. They needed, he said, for the progress of the Church in truth and light a firm and definite distinction between things spiritual and things ecclesiastical. What was called Church law was not in many instances Church law at all. It was ecclesiastical law. The laity had little, sometimes no share in the making of these laws, and therefore, seeing that the laity were an integral part of the Church, laws made without them could not truthfully or reasonably be called Church laws. This confusion between things spiritual and ecclesiastical, and this non-recognition of the spiritual character and spiritual prerogatives of the laity, lay at the root of nearly all the Church's troubles in the present day. They were the parents of clericalism and exclusiveness, two of the greatest enemies against which the Church must resolutely fight to-day if it was to be free in the future from the fetters which had crippled and impeded its progress in the past.

\* \* \*

ON the subject of Welsh Disestablishment, which was the fighting interest of

the Congress, it would be wise even for strong partisans to suspend judgment until the Government have produced their Bill. It is a question which cannot be discussed with profit from the point of view of abstract principle. It is not the cause of religion which is at stake, but only its temporary arrangements and expediencies. At the same time it must be recognised that the alliance of any church, however large and venerable, with the State, involving as it does a position of special privilege and some measure of State control, creates many genuine difficulties for the modern mind. The orators of Church Defence platforms would show more wisdom and a truer instinct for the realities of the situation, if they restrained their philippics, and set themselves to study with some care the revival of religious interest and the growing sense of responsibility among the laity which followed the disestablishment of the Irish Church.

\* \* \*

THE members and friends of the German Protestantenverein have been in session at Berlin during the present week, for their twenty-fifth general assembly. The meetings are not held every year. It was at the twenty-second assembly in 1904 that an address by Dr. Max Fischer, of Berlin, gave rise to one of the most notorious of recent heresy cases, and subsequent meetings have been held at Wiesbaden, 1907, and at Bremen in 1909. This year the recent deprivation of Pfarrer Jatho, of Cologne, gives special significance to the meetings of a Union which stands for the principle of freedom in the church. The "Friends of Evangelical Freedom" in the Rhineland, in Hanover, in Schlesien, in Schleswig-Holstein, the Protestantenverein of Gotha and of Hamburg, and a number of other kindred unions join in the invitation to these meetings.

\* \* \*

THE programme opened with a religious service in the Lutherkirche at 6 o'clock on Wednesday evening, followed by four popular meetings in various quarters of the city, similar in character to those which last year furnished so remarkable a prelude to the International Congress of Free Christianity and Religious Progress. The chief subjects for consideration were set down for Thursday morning and afternoon and Friday morning, with a strong list of opening speakers. On Thursday morning the subject was "Religion as a Civilising Power" ("als Kulturmacht," a force making for the higher life), introduced by Dr. Kirmess, of Berlin, and Professor Bousset, of Göttingen; in the afternoon, "Christian Freedom in Belief and Teaching, on the basis of the Gospel," by Professor Krüger, of Giessen, and Pfarrer Freiderking, of Berlin; on Friday morning, "How can the Church of the Land be

made a Church of the People," by Dr. Pfannkuche, of Osnabrück, and Pfarrer Traub, of Dortmund.

\* \* \*

THE complimentary dinner to the Rev. Charles Hargrove at Leeds last Saturday was a fitting tribute to a long life spent in the public service. After-dinner oratory flows naturally towards compliment, but in this case it was a genuine tribute of gratitude and affection and served to emphasise the breadth of Mr. Hargrove's interests and activities. Most conspicuous of all has been the long ministry of 35 years at Mill Hill Chapel, Leeds, where he has retained a large and flourishing congregation in the heart of the city, and by his preaching and example kindled the spirit of civic patriotism in many of its most honoured and useful citizens.

\* \* \*

ON Tuesday Dr. S. H. Mellone entered upon his duties as Principal of the Unitarian Home Missionary College, Manchester, and delivered a significant address on "The Work of a Theological College in the Twentieth Century." The need of the age, he said, was not more men in the ministry, but more strong and thoroughly trained men. He urged that a vital principle in the curriculum must be the living organic relation of the present with the past. Christianity was still of supreme and central importance, and it must not be forgotten that all of them were implicated in it independently of their own choice. Dr. Martineau's words gave the right clue: "We must take possession of Christianity as a history, before we can construct it into a system; we must deeply familiarise our minds with what is temporary, before we are competent to pronounce what is everlasting in the Gospel."

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AFTER having once passed away it is very seldom buildings of historic association ever return to the possession of those most closely and intimately associated with them. It is therefore very pleasant to hear of the acquisition by the Society of Friends of the old Jordan's Farm near Chalfont St. Giles'. It is attached to the famous little meeting house where William Penn is buried. This was built in 1689, but twenty years before that the Friends used to meet in the old farm house. Under the Conventicles Act the meetings were often broken up. George Fox attended a meeting in 1673, and Isaac Pennington, Thomas Ellwood, William Penn and his wife, often worshipped in the old kitchen, which is now to be restored as far as possible to its former condition. The house will be used as a guest house and a centre for conferences and lectures on religious and social subjects.

## CHRIST THE WORKER.

*"Raise the stone and there thou shalt find me, cleave the wood and there am I."*

Christ took, He taketh now, the common things,  
And makes a portal  
Of each unto the spacious upper springs ;  
Faith in a flower, love on the wild bird's wings—  
In all the immortal.  
His touch, His Presence, doth transform the mean  
And sheweth shining angels on it lean,  
Heaven hidden in mosses ;  
And, as His Beauty falls on the unclean,  
He glorifies the slums by sweetest crosses.  
Empty the palace is, and homeless home,  
Until He come.  
  
I see Him at the parting of the ways,  
In greed and clamour  
As when some infant soul kneels down and prays ;  
To drought He bringeth dew, His Spirit lays  
On rude speech glamour.  
Yea, in the stormy thunder-throated street  
He treads, and in His tender Bosom meet  
Our sins and sorrows ;  
Still He is Human, and those travelled feet  
Have passed through the same yesterdays and morrows.  
No deep of pain, no height of hope embraced,  
By Him untraced.  
  
The woodman cleaves the log ; and there he finds  
Jesus the Treasure  
Was there before him, who looseth and binds ;  
Beneath the stone He is, and tameless winds  
Yield to His measure.  
The ploughboy dimly marks that distant gleam  
That never was on earthly star or stream,  
And darkly follows ;  
Christ is the Truth of every noble dream,  
His Passion burns in thorns and thistled hollows ;  
For Him the gorse is fragrant fire, the rose  
His altar glows.  
  
We cannot flee from Christ, the labourer's pick  
Whereby is broken  
Sod from its fellow sod, with Love is quick ;  
Yea, the whole earth without were sad and sick,  
Save for that token.  
Weary and sore the derelict drudge, a slave  
With nothing left to hope for but the grave  
Yet sees the vision ;  
Toil is a sweet briar thorn, on duty's wave  
Uplifted those sharp spears yet breed decision.  
The palsied strength is stayed on what He gives,  
And dying lives.  
  
Christ with the swearer works, between the oaths  
His benediction  
Falls on the service that His Spirit clothes ;  
He bears the sin, He to His heart betrothes  
In crucifixion.  
The carpenter, the mason—in them each  
He travails hidden, that their hands may reach  
To hopes yet higher ;  
He standeth with His soldiers in the breach  
Of battle, when the tumult draweth nigher.  
The wounds are His, the bitterest ere it fleet  
He maketh sweet.  
  
Heaven toucheth earth—nay, they are one, not twain,  
Nothing is single,  
The Breast Divine in shadow shares and pain ;  
We seem alone, but in our loss and gain  
Christ's Love must mingle.  
Outworn the servant, on her daily task  
Of trifling duties, hath no need to ask  
Crumbs of affection ;  
Eternity lies bare, and she may bask  
Within that Light which is our sole protection.  
The gardener with his spade, the bricklayer's hod,  
Alike strike God.

Day's door of pearls uncloseth other skies,  
And other glory  
Which for the worker shall from dust arise ;  
Its road of saffron points to Paradise,  
And the old story.  
Christ holds the shovel, shapes the vessel's course,  
The serf tied to his clod draws tidal force  
From secret fountains ;  
Sinking, the boat out of that Central Source  
Gets might, to walk the waves like snowy mountains.  
God's pulse in tune beats with the trodden round,  
His mercies bound.  
  
The child that plucks in play some simple flower,  
Sees revelation  
In daisy and buttercup, God's Face and Power ;  
The humblest bush ensanctuaried, as His bower,  
Heaven's transformation.  
His foot falls with the toiler's and keeps time  
With the great cosmic process in each clime,  
For foe or lover ;  
It is the music of the eternal chime,  
Which hourly joys and sorrows re-discover.  
Christ, when we harbour at length on some bright shore,  
Was there before.  
  
Ah, she who sells her honour just for gain  
Might hear His weeping,  
Who naileth to His Heart the eternal pain ;  
He clothes himself with harlots' crime and stain,  
Cleansed by His keeping.  
He knows the rise and fall of wayward men,  
No pang too poor or alien to His ken—  
That ocean tidal ;  
He heals the leper or sends the Magdalen  
Redeemed and pure as virgins to her bridal.  
He takes each task, each sin, upon Him thrown,  
Making His own.  
  
The buyers in the market catch His call  
Above the wrangle,  
And souls bereaved bowed under the dark pall ;  
For universes, lonely spirits, all,  
He hath a saving clue from toil and tangle.  
The upheaver of a furrow, or a fate  
Wrecking the ramparts of some guilty State,  
Both meet the Master ;  
For cottage paths, grand goals predestinate,  
He shuts or openeth joy or shapes disaster.  
The curve of comets, or a maiden's hand,  
Is His command.  
  
Brown sets the evening on its mountain side,  
In reds and umbers ;  
Who holds the brush that paints the picture wide  
In clouds of colour, and gives the purple pride  
Or sweet of slumbers ?  
He who hath journeyed with the wanderer rests  
Also with Him, and poured on weary breasts  
Christ's balm reposes ;  
He tucks the baby in, and manifests  
Power that props worlds and droppeth dew on roses.  
Insect and infant fold, as mountain charms,  
Within His Arms.  
  
No tear can fall, except upon His Heart's  
Infinite feeling ;  
No work undone but draws its ravelled parts  
Together in His wounds, whence virtue starts  
For frailty's kneeling.  
No effort was in vain, no sigh is lost,  
No suffering but comes likewise at His cost—  
Or can be wasted ;  
Through every flood and fire He too hath crost,  
Bridged by His Life that of all deaths first tasted.  
His Passion for the ages' path is bent,  
His Body rent. F. W. ORDE WARD.

## LIFE, RELIGION &amp; AFFAIRS.

## A CORNISH STUDY.

THE fishing hamlet of Pemberth lies tucked away on the south coast of Cornwall in such a fashion as to suggest that it is adverse to everything save seclusion. Mariners pass it by as unworthy of note, while occasional visitors in the vicinity grow weary of the long approach from Trine, and turn back before they reach the end of the valley with its modest cluster of cottages. Those approaching from the cliff are apt to descend into the cove, and climb up the headland opposite, sublimely indifferent to the fact that they have overlooked a singularly interesting community.

When I had the good fortune to discover Pemberth, it was an intensely hot day, so hot that the cove was apparently empty. It seemed that there was a fine gauze spread in the air. It quivered and played odd tricks with the slope of cobblestones that ran down to the water's edge. At the top of the slope stood a cumbersome affair of wood, stone, and iron for the purpose of hauling up the boats. A little further inland ran a stream between whitewashed cottages, spanned by a very primitive bridge. It almost seemed as I looked down upon this peaceful scene that the villagers made a point of sleeping in the daytime. The only signs of life were a number of fowls energetically scratching in the road and the demure passing of a cat, who paid not the slightest attention either to these feathered creatures or to a brown dog fast asleep in front of a cottage door.

Even the sea seemed to be almost asleep, as it occasionally tossed up a baby wave and made a half-hearted attempt to cool the cobble stones.

Then human life made itself apparent. One by one fishermen emerged from their cottages clad in faded blue jerseys and trousers of a nondescript colour and pattern. They were all tall, well-built men, and walked as if such an exercise were more or less unknown to them. There was a lurch in their walking, a suggestion that their feet still felt the constant fall and rise of the sea.

One fisherman especially attracted my attention. He was the very image of Father Christmas in sailor's attire. His white beard showed up strongly against a skin that must have borrowed its colouring from the pink foxgloves that grow in such profusion in the Cornish lanes. He made for the top of the cove, and sat down close to the wheel that pulled up the boats. He stretched out his long legs luxuriously, produced a pipe from his trouser pocket, and settled himself down either for an afternoon nap or for the purpose of mildly ruminating upon the fishing business. Then one or two other fishermen joined him. I saw their heads wag occasionally, heard a deep laugh now and again, while the little company smoked with the utmost placidity.

Here apparently was an interesting problem. Strong, well-built men had evidently discovered the secret of living, sleeping, and dreaming without doing any

work. The wage-earners toiled in the great cities early and late for a miserable pittance. Tradesmen flew at each other's throats in cut-price competition. And yet here were great hearty-looking men having an afternoon chat, as if the very air had supplied them with private incomes!

I climbed down from the cliff, and as discreetly as possible seated myself near the fisherman with the white beard, whom I afterwards learnt to be John Johnson.

" You don't do any work in this village," I said, addressing myself to him of the foxglove countenance.

" No," said he, " that is if you don't appen to call fishin' work."

A broad smile appeared on Jackson's face, the extremities of which were lost in his ample beard. Then he continued:

" You may think, guv'nor, as 'ow we be takin' a 'oliday. We're simply waitin' for the sea. Our livin's out there, and the pity of it all is that we can't bring more fish ashore. Little uns keep on springin' up in the 'omes, cryin' out for education and clo'ees just as so 'ard as they can. Childer can't wait same as us older folks can."

" You a grandfather ? " I queried.

" Yes," answered Jackson, " a grandfather twice over. Peggy's six next birthday, an' so 'andy at makin' pasties an' eavy cake that she'll probably go into service. Tommy, who be just eight, 'll go a-fishin'—pore little soul ! "

" Then you don't think much of the fishing business ? "

" I loves it an' 'ates it, if I don't contradict myself. When she's up an' blowin', an' I 'oldin' the ship down an' fightin' er fury for all I'm worth, I loves 'er fractious, playful ways. When I toils on 'er great waters an' she don't give up nothing for my labours, an' leaves even the crab-pots empty, then I 'ates 'er. But when us 'ave a good pilchard 'aul, an' every man Jack 'o' us come ashore worth a 'undred pounds, then it seems as if I couldn't never no more 'ate the sea."

" You're rather mercenary," I said.

Jackson shook his head. " Never 'eard o' the word afore. We be plain men, 'an speak plain words."

" Well," I went on, " it seems to me that you simply love the sea for what you can get out of it."

" Exactly," replied Jackson, " an' if you knew the sea as well as I do, them would be your sentiments too. Land-lubbers don't know the sea. They paddles an' bathes in it; they takes steam-packet trips over it, sometimes feedin' the fish without 'ook or tackle; but Lord bless you, sir, they don't know the sea !

" A gentleman comes down 'ere o' an' afternoon. Yonder is 'is boat-house. 'E's a very refined, nice spoke gentleman with glasses. When 'e reaches the boatouse, 'e takes off 'is glasses an' slips on a pair of w'ite panterloons, so that 'is nice trousers may not get 'urted. Then 'e beckons, an' after a bit one o' us saunters up an' gives 'im a 'and with the boat, an' like as not one o' us goes along with 'im. 'E's out for about a hour or a hour an' a 'alf, talks as if 'e was a admiral, an' comes ashore so pleased as Punch. Many a time 'ave I seed 'im walk 'ome to 'is tea with 'is w'ite panterloons rolled under 'is arm an' danglin' a fish. One o' us fishermen

caught the fish, but 'e don't tell 'is wife that ! "

Just at that moment I caught a glimpse of a girl in a pink sun-bonnet. She was stooping over the bridge, cutting open and cleaning a number of fish in the running water.

" Yes," said Jackson, noticing my interested glaze, " she's a comely lass; though she's my brother's daughter I say it. 'Elps 'er invalid mother no end, an' sings like a bird. She's been courted an' courted in these parts, but she keeps 'em all at bay with 'er merry tongue. Folks do say, though, as 'ow she's gone on an artist chap wot painted her portrait last summer. But I don't 'old with long 'aired artists, paintin' and paintin', an' producin' pictures the like o' which you never seed in real life. 'Is 'Storm at Sea' was a thing to laugh at. 'Is waves was just motherly arms wot wouldn't 'ave let down a cockleshell ! But there's no accountin' for the taste o' young women. They fly 'igh an' they fly 'ard nowadays, an' only make sport of the wisdom o' we ancient ones. 'Ark, mister, did you 'ear that ? "

I expressed my bewilderment as to what he meant.

" Why, the sea ! Listen to the waves, now, now ! There ! Don't they make a noise just like church bells ? "

I listened attentively. Then I distinctly heard the chiming of bells proceeding from the shore—a wonderful, fairy-like music.

" That means a weddin'," said Jackson, knocking out his pipe.

I looked in the direction of the little bridge. The woman in the pink sun-bonnet had disappeared.

F. HADLAND DAVIS.

## IS CRIME DECREASING ?

THE recently issued report of the Commissioners for Prisons is more cheerful reading than appears to have been expected in many quarters. Though the Report expressly disavows any intention of placing its views in competition with those expressed in "The Introduction to Judicial Statistics of 1909." That Introduction arrived at the conclusion "that criminality had become somewhat more prevalent than it formerly was among the community generally; that the increase of crime had been specially marked during the last ten years; that it was largely due to a relaxation of the public sentiment with regard to it; that the increase in the number of indictable offences for the last ten years is not a mere passing phenomenon, but a symptom of a real and increasing danger to the public welfare." Yet the Commissioners of Prisons declare emphatically that their experience leads them to a much more hopeful conclusion, and indicates certain general considerations which justify them in this attitude.

To support their hopeful outlook the Commissioners draw attention to two particular indications. " The number of young offenders under 21, convicted on indictment of offences against property, has fallen since 1898 from 1,457 to 1,352, while the number of prisoners committed

to prison on conviction between the ages of 16 and 21 has decreased during the last 17 years from 21,585 to 11,543. Figures, if they prove anything, would seem to show that the mass of crime is confined to recidivists, and not to the spread of crime in the community generally."

The year under review is very notable for the statement made in Parliament by the Secretary of State, during the discussion of the Prison Vote in July, 1910, that it was his intention to introduce legislation at an early date, of which the main provisions would be as follows:—

(1) To secure a certain period of time to every person of fixed abode for the payment of a fine.

(2) To provide, if possible, alternatives for imprisonment in the case of youthful offenders between the age of 16 and 21,

(a) either by disciplinary correction outside the prison, or

(b) the creation of a system of disciplinary probation, without recourse to imprisonment, the object being to ensure that no youth should go to prison unless shown to be incorrigible or to have committed some serious offence.

The Commissioners express a strong hope that opportunity will be found for giving legislative effect to such reforms, in order to make prison the last and not the first resort.

The Report shows a maintained and strengthened belief in the efficacy of the Borstal System in dealing with the "roots and beginnings of crime." The Report of the Lady Inspector emphasises the need for abolition of repeated short sentences. She maintains that the Borstal System from its nature can do little or nothing for young offenders who are in for short sentences. "Meantime, year by year, a stream of bright, childish girls pass in and out of the prisons, many of whom are in the power of older and worse people than themselves, and can neither help themselves nor be helped. In spite of their dreadful experiences they do not differ greatly in mental and physical development from the better-class girls who are growing happily in school and hockey-field while they are qualifying as 'prison habituals.' Once in the Borstal Institution such girls would grow and develop in every way, and show themselves able to appreciate wholesome pleasures—such as Hans Andersen's Fairy Tales, or the care of a flower garden. But it must be recognised that the general lack of self-control of the majority is so marked, and so inimical to a respectable life, that nothing except prolonged care and education under effective discipline can be expected to put them on their feet. When this is not to be had the convictions of most of the multiple offenders mount up with steady monotony. Many spend years in prison in periods seldom exceeding a month. After some years the mental defect, or deterioration, which inevitably results from such a life, becomes manifest, and by middle life some of these prisoners are to be found in the 'observation' or 'special' cells in local prisons, in the Certified or State Reformatories, or in the 'weak-minded' block in the convict prison, where their imbecile, eccentric, or violent conduct necessitates their being

treated as only partially sane. The history of these cases almost invariably shows an early beginning, before the individual was well out of her teens. I am convinced that the loss of a few years of liberty at the outset of their disorderly career, in conjunction with a reformative system of work and education, would save many of these young prisoners from the fate which is, under present conditions, practically their certain destiny."

The whole report offers much material on which to base further effort, much food for thought, and is quite remarkable in the incentive it gives to outside and philanthropic agencies to continue their efforts for reform.

**Limitation of Armaments** in preparation for the Third Hague Conference, the rights of nations to control wars, the increased cost of living due to military and naval expenditure, these and kindred questions, and the election of the controlling commission of the International Bureau of thirty-five members from all nations, occupied the remaining time of the Conference.

Additional meetings of French and German delegates and of British and German delegates also took place, and finally a banquet given by the Swiss Government. Such a gathering has not the brilliance and éclat of a Congress such as that of last year at Stockholm, when delegates were received at the Royal Palace and met in the Palace of Nobles and in the Parliament House, nor is it attended by a quarter the number of delegates, but its practical value is perhaps none the less. The workers in the International Peace Movement meet and exchange notes, and questions are discussed from an international point of view. There is a clearing up and a mutual understanding of difficulties. Delegates return refreshed and inspired by a week spent in a World Parliament, and invigorated for a fresh struggle with the militarism which blights the activities and mars the moral happiness of civilised nations.

But the outstanding question for British and German pacifists is that of Anglo-German relations. The Germans have linked together ninety peace societies, dotted all over the Empire, and connected them with common headquarters at Stuttgart. The British societies are similarly united in the National Peace Council. Both these bodies will take up energetically this matter of an Anglo-German entente. In both countries they deserve the hearty support of every rational, humane-minded, unprejudiced man or woman.

## INTERNATIONAL PEACE.

### Meeting of the Peace Bureau in Berne.

THE General Assembly of the International Peace Bureau met in Berne last week, replacing the International Peace Congress, which was to have met in Rome, and was postponed, like the Conference of the Inter-Parliamentary Union, on account of the cholera in Italy. Had this not happened we should have seen there two gatherings for the promotion of International Peace and Arbitration in the embarrassing position of guests of a Government unexpectedly engaging in a plunge into war on land and sea. The Congress will take place in the spring.

Meantime the principal delegates assembled at Berne, where the headquarters of the Peace Movement is located, to transact business and to deal with a number of important questions. Naturally those of Morocco, Tripoli, and the American Arbitration Treaties stood foremost. The Moroccan question is settled for a time, but the aftermath of ill-will, and especially the increase in the strained relations between England and Germany, occupied the serious attention of delegates. What is needed now is a conscious effort to promote a definite understanding between the two countries. Until this is effected all hope of a lessening in the exhausting and fatuous race in armaments may be abandoned. The peace workers of both countries will devote themselves with renewed energy to this question during the coming autumn. Of Tripoli there was little to be said, for all Europe condemns the action of Italy in rushing to war without even a decent pretence of that arbitration to which she had given her support at the Hague Conference.

The Treaties between America and France and America and Britain hang fire, awaiting the final decision of the American Senate. Pacifists, however, demand to know what stands in the way of an immediate unrestricted treaty between France and Britain, since both these Powers—united already by an Entente Cordiale—have agreed to such a treaty with the United States. This matter also is to be promoted by the Peace organisations with every possible insistence. The failures of governments to respond to the American invitation to appoint Commissions to deal with the question of the

## BOOKS AND REVIEWS.

### THE DECENTNIAL NUMBER OF THE "HIBBERT JOURNAL."

WE are familiar with the Jubilee and the Centenary, but the *Hibbert Journal*, unwilling to wait for these remote events, has resolved to call its friends and neighbours together to rejoice with it because it is only at the beginning of its tenth year, and still lusty and young. We wish it had coined for us the right noun to use in connection with this high festivity. "Decennial Number" explains its meaning, but it is cumbrous and does not slip readily off the tongues of those who come to offer their birthday greetings. An effort has been made to give this number special value and distinction in the eyes of thoughtful people, and the names of A. J. Balfour, Bergson, Loisy, Harnack, and Sanday, and many others, are there to show the esteem which it has won among the great ones of the earth.

In an editorial note which accompanies the present issue it is pointed out that,

"the *Hibbert Journal* has striven to provide a medium by which differences might be enabled to confront one another, in the hope, of course, that when so confronted they would from time to time disclose a higher unity." "That it has been found possible to carry out an enterprise of this kind," the editor continues, "may be reckoned one of the signs of the times. In a period not far behind us, leaders of thought in the religious world would have been unwilling to submit their work to the public under these conditions; indeed, there would have been no public to receive their work if so submitted. At the present hour there is no lack either of writers or of readers. This can only mean that in matters of religion disarmament has begun. Men are less intolerant of difference; mutual respect has grown; and, above all, there is more humility. This, beyond all doubt, marks a great advance." In these words the editor is making a safe appeal to an experience of success probably beyond his most sanguine dreams. At the same time it must not be forgotten that not a few people have been perplexed by the infinite variety of the *Hibbert Journal* and have looked to it in vain for guidance. It has risen on a wave of intellectual curiosity, and profited by the prevalence of a temper which has been more sceptical than dogmatic. There are many signs of the recovery of a more positive tone at the bidding of the deep human needs, which cannot rest on an eternal "perhaps." The growing demand is for construction, the disclosure in some convincing form of the higher unity of which the editor speaks. If the *Hibbert Journal*, after ten years of inquiry, would give itself to this much more difficult work, it would confer an even greater boon than it has yet done upon the religious world. It might still continue to be a mirror of conflicting opinions from China to Peru, from M. Loisy to the Bishop of London, while it set itself deliberately and with all the spiritual and intellectual energy it can command to the task of giving men a sure foothold on the rock amid the welter of the seas.

It is announced that two new features will be introduced in the January number. The Bibliography of published books and articles will be replaced by a "Quarterly Survey of Theological and Philosophical Literature" for which Dr. James Moffatt and Professor G. Dawes Hicks will be jointly responsible. There will also be a regular series of articles on Social Service. The first of the series has been written by the Bishop of London, and appears in the present number. It must be confessed that its suitability to the *Hibbert Journal* is not very apparent, nor does the Bishop himself seem to have taken his task very seriously. He begins by saying that he is writing in the intervals of watching the evolutions of his comrades of the London Rifle Brigade, and then lapses into some weak rhetoric in favour of compulsory military service.

Of the notable articles in this number we can only mention one, which occupies rightly the premier place. Mr. Balfour's discussion of Bergson is full of keen appreciation, but it is at the same time severely critical. It should have a steady influence upon many minds, who are

only too ready to run after the latest fashion in philosophy. M. Bergson's thought is in many respects revolutionary, and, as Mr. Balfour shows, it bristles with difficulties for religion. Wise men will not begin to enrol themselves as his disciples and to hail him as the new prophet of the mind until they have at least paid him the compliment of close thought and a fairly long acquaintance. Mr. Balfour finds the chief weakness in his system in the rigorous avoidance of teleology, the banishment of any divine purpose of good from the long process of creative evolution. "Creation, freedom, will—," he says, "these doubtless are great things; but we cannot lastingly admire them unless we know their drift. We cannot, I submit, rest satisfied with what differs so little from the hap-hazard; joy is no fitting consequent of efforts which are so nearly aimless. If values are to be taken into account, it is surely better to invoke God with a purpose, than subconsciousness with none." This is a criticism with which, instinctively, most religious minds will agree.

#### FREEDOM AND COMPREHENSION.\*

DR. DRUMMOND'S Provincial Assembly Lecture was reported very fully in our columns at the time of its delivery in Manchester last April. It has since been issued with an appendix of extracts illustrative of the principles of Independents and Presbyterians. Apart from its historical interest as a narrative of a heroic chapter in the history of English Nonconformity, which is often either ignored or misunderstood, it has a special interest at the present time as an earnest and prophetic attempt to re-state the "Simple Catholick Christianity" of Baxter as the best cure for our ecclesiastical discontents. At the close of the lecture Dr. Drummond deals with the objection which is often brought against spiritual liberty, free from the restraint of dogma, that it is subversive of the corporate life of the church; and embarks on the difficult enterprise of combining freedom with a positive religious basis. He suggests that the old watchword of the sufficiency of Scripture, with its savour of the discredited dogma of Biblical infallibility, might be replaced by "the sufficiency of the Spirit of Life in Christ." In reply to the plea that Jesus was lost in dreams of eschatology, and had no fruitful teaching for the world, he appeals against critical theories to the verdict of experience. "He does speak to the living world of to-day; in stern rebuke, it is true, of some of the hideous results of modern civilisation, but in words of strength and illumination to those who long for a life higher than a worldly materialism; and he dwells as a redeeming power in innumerable hearts." The lecture closes on a note of strong confidence in the future of Liberal Christianity. "There are some who try to frighten you by saying that liberal Christianity has failed. Believe it not. Never before was it marching to such

\* Ecclesiastical Comprehension and Theological Freedom. By James Drummond, D.D., D.Litt. Manchester: H. Rawson & Co. Is. net.

assured victory. This or that imperfect motive may have passed away; but liberal Christianity is something far other than a fixed system of rational dogmas. It is a spirit emancipated from the bonds of human authority, and ascending with Christ in adoring worship of the God of truth and righteousness. It is the spirit which is restoring its universality to the religion of Christ, and with his world-embracing love recognises the sons of God wherever, and under whatever name men are led by the Spirit of God." We commend Dr. Drummond's lecture very heartily, in the first place to those within the group of churches to which it is addressed, who should be deeply grateful for its record of their history and its illumination of their dreams; and in the second place to the growing number of people in all the churches, who reverence noble spiritual ideals and welcome the hard-won victories of freedom.

#### THE SUFFERINGS OF THE CLERGY.\*

MR. TATHAM'S book won the Prince Consort Prize in 1910, and is now included in the series of Cambridge Historical Essays. It earns our gratitude all the more because the subject is unfamiliar. It is easy to understand why Dr. John Walker's laborious compilation, dealing with the sufferings of the deprived clergy under the Commonwealth, published in 1714, never won much popularity. The human interest is subordinated to his controversial bias. He intended it to be a "tu quoque" reply to Edmund Calamy's "Abridgment of the Life of Baxter," but 50 years after the event the interest had become purely antiquarian, and a martyrdom which has been turned into a crushing victory is hardly in the position to appeal to popular sympathy. Many of Walker's friends advised him to be moderate and to keep his controversial temper in check. Thus Humphrey Pridéaux, Dean of Norwich, wrote: "As to the other part of your design . . . that is to detract from ye Characters of Mr. Calamy, I advise you by noe means to meddle with it. This is taking upon you ye Devill's office which will very ill become a good Christian or a Divine. Although that side hath too much practised it, this is an example not to be followed and may provoke the returning of ye Argument upon us in such a manner as may provoke a great prejudice to the Church." Though Walker, apparently, did not give much heed to this advice he did not escape censure from some hot partisans, because in an attempt to be fair he did not suppress everything which cast discredit upon the character of the clergy. Neal, on the other hand, in his "History of the Puritans," complains of his unfairness in dealing with many of the charges of scandalous living, which led to sequestrations under the Commonwealth. Mr. Tatham, while admitting that Walker's book has something of the character of an overgrown party pamphlet, gives the

\* Dr. John Walker and the Sufferings of the Clergy. By G. B. Tatham, M.A., Cambridge, at the University Press. 4s. 6d. net.

following verdict: "In spite of all this, Walker has probably received less than his due, and it is right to do justice to what he attempted and what he performed. He was not, it is true, an historian in the sense that Burnet and Fuller were historians, but in some respects his work was remarkable. He went through an amount of 'original research,' and showed an appreciation of first-hand sources that was quite uncommon in those days. . . . In dealing with the mass of material which he collected, he displayed not only great industry, but also not a little skill." The mass of material referred to here still exists in the Walker Collection of MSS. in the Bodleian Library. Of these Mr. Tatham has provided a calendar, which occupies more than half the volume. Future students of the subject will thus be able to see at a glance the character of the original documents which are available.

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have decided to postpone the publication of the next ten volumes in the Home University Library of Modern Knowledge until October 24.

MESSRS. HODDER & STOUGHTON announce for immediate publication "Lyrics and Narrative Poems," by Herbert Trench. The Poems of Herbert Trench, now collected for the first time in one volume contain fifteen new Poems, including the "Prelude to a Masque," spoken by Mrs. Patrick Campbell at the Coronation Gala Performance, and praised by Maurice Maeterlinck; the "Requiem of Archangels for the World"; "Be Not Afraid"; the "Bitter Serenade"; "Song of the Vine"; "Starlight Distilleth" and others.

### PUBLICATIONS RECEIVED.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—Three Stages of Unitarian Theology, and other Essays. 2s. net.

MESSRS. CASSELL & CO.:—The Methods of Race Regeneration: C. W. Saleby, M.D. 6d. net.

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MESSRS. HODDER & STOUGHTON:—Studies in the Higher Thought: A. T. Schofield, M.D. 3s. 6d. Christ on Parnassus: P. T. Forsyth, D.D. 10s. 6d. net.

MESSRS. LONGMANS:—Garibaldi and the Making of Italy: G. M. Trevelyan. 7s. 6d. net.

MR. ELKIN MATHEWS:—A Book of Babes: Louise M. Glazier. 1s. 6d. net.

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### MISCELLANEOUS.

Nineteenth Century, October; The Vineyard, October; Young Days, October; Sunday School Quarterly, October; Review of Theology and Philosophy, October.

### FOR THE CHILDREN.

#### THE MISSION OF GOD'S MINISTER

THERE was once a beautiful garden crowded with flowers of the loveliest and rarest kinds; but in the middle of this garden there was an ugly bare space of earth on which nothing grew at all.

On a certain evening when the flowers were closing reverently in the hush of the twilight before the solemn presence of their Gardener-King, as He surveyed their delicate colourings, loveliness and grace, with the pride of a true artist, they were astonished to hear Him say: "Listen, my subjects, I plant here in this little bare patch of earth the costliest seed I hold in my possession. I have given My heart's blood to purchase it. It is the seed of My Life. From henceforth, you, My flowers, will own the flower of this tiny seed as your king and be in subjection to him."

With these words He drew forth a

baby seed from its warm hiding-place near His loving heart, and breathing upon it, carefully planted it beneath the brown sod.

\* \* \* \* \*

In the big earth people said that God had given a little baby boy to a poor woman. As this little child grew up his mother told him of the beautiful garden which surrounded the plant of his life; of how God had set it there as a tiny seed. Notwithstanding the fact of the mother being poor and uneducated, she taught her son the knowledge which the world cannot give—how to tend his flowers well with the tool of self-sacrifice. She told him, too, that he was only an under-gardener, and that his garden really belonged to God, who was the Gardener-King.

Day by day, as the boy followed his mother's wise advice, the garden became a scene of exquisite beauty. He grew to love his flowers with a passion which fired all his energies. No care or labour was a burden. His work became a never-ceasing joy. Some of the plants at first seemed too delicate to live, but beneath their gardener's watchful eye, and as the result of the pains he took in rearing them, they flourished and, in the end, developed into strong healthy plants bearing fine rich blooms.

Every flower had a name. One was Patience, another Forgiveness, another Love, others Sympathy, Courage, Truth, Holiness. It was a sight more beautiful even than the flowers themselves to see the young gardener at his work. He bore himself with the majesty of a true king as he walked among them. To talk with him was to breathe the pure fragrant atmosphere of Heaven. The flowers unfolded powerful secrets to him of the glory which they had before the world was; because he loved them. Had they not been loved they would have held their secrets close to their hearts for ever.

But it was in the cool of one calm evening, when the shadows had softened the rich sea of magnificent colouring into a luminous haze which was full of mystery and hidden glory, that the undergardener learnt the great secret of his toil. A sudden sense of awe stole over him, and he fell on his knees before the Holy Presence which he felt was very near. He understood, then, why his work had been such a joy to him. The reason was that his garden was a heavenly garden full of flowers of Another's setting, and that they were God-given teachers sent into his life to unfold to him little by little, through the many stages of their growth, the depths of celestial beauty stored away in the Divine mind of his Creator.

The Silent Watcher surveyed the garden with the eye of an expert, and was more than satisfied. The sweet high note of joy pealed forth melodiously with the deep ringing note of Divine Peace in His voice as He said, "Thou hast done well, seed of My Life. Therefore, because of thy worthy toil in thine own garden, thou shalt go forth as My messenger among the world's wild uncultivated gardens and teach thy fellow men through thine own experience how to make their gardens flourish and bring forth rich blooms. Thou shalt teach men the purpose of their

toil. Thou shalt teach them to understand by loving the secrets of their flowers.

"Go forth. Be strong and fear not. Thy message shall not be given in vain, because I, the Lord thy God, have declared it. My words shall be in thy mouth. Speak with boldness; leave no deep truth unspoken. And, lastly, seed of My Life, fail not to use thy tool of Self-Sacrifice in thine own garden, as a witness of the Truth thou preachest, for in this alone lies the secret of thy success or failure. The glory of My Presence shall shine over thee and give thee peace."

G. M. S.

#### MEMORIAL NOTICE.

##### THE REV. NOAH GREEN.

THE funeral of the Rev. Noah Green, who passed away at Blackpool on Sept. 20, aged 88, took place at Mottram on Saturday the 24th ult., when the Rev. C. Wesley Butler conducted the service, the Rev. H. Bodell Smith delivered an address, and the Rev. Dendy Agate, B.A., took the committal portion of the service at the grave, in the presence of a large congregation. On the Sunday afternoon a Memorial Service was held at Mottram Chapel, conducted by the Rev. H. Bodell Smith. A large assembly of Mottram friends met to honour the memory of their former minister and united with much feeling in what was felt to be a most impressive occasion.

The early life of Noah Green was spent at Bristol and London. He was born in 1823. His mother was twice married, the late Mr. Charles Watts, a well-known free-thought lecturer, and the publisher for the Rationalist Press, was his half-brother. When a young man Mr. Green passed through a period of scepticism concerning religion, but ultimately found light in Unitarian Christianity, was trained for the ministry under Dr. J. R. Beard and the Rev. Wm. Gaskell, M.A., at the Unitarian Home Missionary Board (now College), Manchester 1859-1862; became minister at Lydgate near Huddersfield, 1862-1864; did some missionary work with the Rev. J. C. Street in Northumberland and Durham, was afterwards minister at Longton and Newcastle in the Potteries, 1867-1869; and in 1870 began at Mottram a ministry of 32 years to June, 1902. At Lydgate he became a widower and was left with three children. His two daughters ultimately went to situations of service to relieve their father's modest income, and afterwards went out to Australia. His son, after some education at the Manchester Grammar School and at Owen's College, became a minister in America. For about the last 25 years of his life Mr. Green dwelt alone. Very reserved concerning his own affairs he was cheerful and kindly and never complained of the hardness of his lot in which there must have been considerable patient endurance of trial, and heroic struggle with difficulty. Temperate in his habits, a lover of the open air, and therefore healthy in body and mind, he was a clean and upright example of life and character, and was much respected by his people.

and neighbours in Mottram for the work he did in their midst. He took his part in denominational affairs, was once secretary to the Missionary Conference, and had something to do with the beginning of the North Shore Church at Blackpool. Since his retirement in 1902 he occasionally took part in meetings at the Mottram Chapel and school and conducted Sunday Service. By economy of his slender means he was able to travel much, visiting his daughters in Australia, and his son in America, as well as seeing much of England and many parts of Europe. A few weeks ago he went to Blackpool apparently in good health, but became ill and died after three days' illness.

H. B. S.

#### MEETINGS AND SOCIETIES

##### COMPLIMENTARY DINNER

TO THE REV. CHARLES HARGROVE ON THE COMPLETION OF THE THIRTY-FIFTH YEAR OF HIS MINISTRY IN LEEDS.

THE third annual dinner of the Yorkshire Unitarian Club was held in Powolny's Rooms in Leeds on Saturday, September 30.

The Rev. Charles Hargrove was the guest of the evening; and in commemoration of the completion of thirty-five years' ministry—a longer term than has been fulfilled by any previous minister of Mill Hill Chapel—other guests had been invited from a distance to do honour to the occasion, in addition to members of the club and friends from the district. Nearly one hundred persons were present, and letters of apology and regret for absence had been received from many others.

After the health of the King had been proposed by the Chairman and drunk with true Yorkshire loyalty and enthusiasm, the Chairman called upon the Rev. Enfield Dowson to propose the health of the Rev. Charles Hargrove, the guest of the evening.

The Rev. H. Enfield Dowson, speaking as President of the National Conference and Chairman of the Committee of Manchester College, Oxford, bore striking testimony to the way in which Mr. Hargrove had accepted the principles and traditions, both of the churches and of the College. Coming to them from the Roman Catholic Church, the very antipodes in theology and ecclesiastical organisation, he had entered into the perfect freedom of the churches and the College, and found himself in complete accord with their highest aspirations and deepest faith. He looked forward to a long continuance of Mr. Hargrove's active work in the ministry, and in the maintenance of liberal religion in Leeds.

Mr. Grosvenor Talbot, President of the Yorkshire Unitarian Union, and one of the oldest members of the Mill Hill congregation, said that it was a source of great satisfaction to him to have an opportunity, when it was right and proper to tell the minister boldly to his face what he thought about him. For the most part it was not

seemly to praise a man for the work he was doing, except privately to friends during his life or openly to the public after his death; but now they had made this an official occasion to do honour to one whom they all honoured, and he would not shrink from publicly recognising in Mr. Hargrove's presence all that the church and the town owe to him, and warmly thanking him for what he had done for their intellectual and spiritual life. Mr. Hargrove's work and influence had not been confined to Mill Hill Chapel, and the institutions connected with it. In the Literary and Philosophical Society, the Leeds Library and many other institutions in the town he had taken a most active part, and for all this the town as well as the congregation was indebted to him. It was with the deepest and heartiest feelings of affection and respect that he supported the toast.

The Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, spoke of the vivid impression left on his mind the first time that he met Mr. Hargrove, by an address delivered by him at the Memorial Hall, Manchester, thirty-five years ago. And he then proceeded to say how that first impression of profound and accurate scholarship, wide reading, and originality of thought had been confirmed by all his subsequent intercourse with Mr. Hargrove. In addition to this his work as President of the British and Foreign Unitarian Association, both in the presidential chair in London and in taking part in meetings elsewhere, had shown how clear was his grasp of the principles on which the Association was founded, and of the practical work it is doing. On the various committees, again, he had shown an insight into the practical work of the Association, and a grasp of minute detail, not always to be found in a great preacher and scholar. Mr. Bowie referred also to the energy shown by Mr. Hargrove in his visitation of the churches in Australia and New Zealand, his participation in Liberal Religious meetings and conferences on the Continent and in America, and at home. Quite recently one of the members of the Melbourne congregation had spoken to him of the excellent effect of Mr. Hargrove's visit there. His influence would long be felt in all the churches he had visited.

The Rev. Francis H. Jones, speaking on behalf of the directors of THE INQUIRER, referred to the founding of the paper in 1842 as a general weekly newspaper, with its chronicle of news from the various Continental countries, and home news of the court, the metropolis, and the country, its parliamentary reports, and miscellaneous items of interest. Among the last, curiously enough, appeared such matters as a great pigeon race from Liverpool to Brussels, and the explosion in the Leeds post office of a letter in which some detonating powder had been placed, apparently more by way of a practical joke than with the expectation of doing serious damage. The religious news was prominent, but of small amount in proportion to the size of the paper. Now, the "division of labour," extending to the press, had made THE INQUIRER mainly a chronicle of religious life and thought, but of no narrower type than on its first appearance. True to its original motto,

"Truth, Freedom, Charity," it owed much to Mr. Hargrove, chairman of the directors, who had always advocated a comprehensive spirit in the management of the paper, and maintained that in it, as in the churches, the religious life must never be separated from the intellectual, social, and political life.

The Rev. Charles Hargrove, the guest of the evening, who on rising to reply was received with enthusiastic applause, said that thirty years ago all the kind things that had now been said, all the gratitude and all the praise that had been bestowed upon him in acknowledgment of what he had done, or tried to do, would have been as acceptable and pleasant, and perhaps as bad for him, as an unlimited feast for a schoolboy.

But as we grow older we get to know ourselves better, we are sobered and humbled, not injured, by the gratitude for anything we may have been able to do, and the praise, however imperfectly deserved, which may be bestowed upon us. As he looked back upon the ministry of his predecessors, and realised how they had been justly loved and honoured for the shorter terms of their ministry, he realised the privilege of having occupied the pulpit of Mill Hill Chapel and ministered to the congregation for the longest period of all, thirty-five years.

"During this time," he continued, "I have tried to do many things, and I have done some things. I have tried continually to impress upon the congregation the great responsibility that is imposed upon it, and upon every member of it, by the traditions and the very position of the chapel itself. We stand here in the centre of this great city, and we stand for great principles, to which I hope we shall always be true. Two hundred and forty years ago a number of Mill Hill men were brought before the magistrates charged with illegally meeting for a worship that was forbidden by law. The magistrates could find no other fault with the men, but they objected to their proceedings on the very ground that it was lamentable that men who were leaders in the town, and of their own party politically, should defy the law, and worship in a manner that the law proscribed. I hope it will always be the case that members of the Mill Hill congregation will be among the leaders in the town, and they will take their full share of public duty and responsibility. Possibly we might do more in securing mere numbers if we confined ourselves solely to the life and activities of chapel and school, but I trust we shall not do that, and that the chapel will always be a centre from which light and leading may go forth into the town and its life and institutions. And when my work here is done and my successor comes, then, whoever he may be, I trust that under him this may still continue; that men of Mill Hill will still be among the leaders, that he will take part in the work for the welfare of the city and its higher life, and that you will trust him and support him in his efforts as you have trusted and supported me."

Mr. Alderman Frank Lupton proposed and the Rev. W. L. Schroeder, of Halifax, supported, the toast of "The Visitors," to which the Rev. Dr. Mellone, Principal

of the Home Missionary College, Manchester, responded.

The Rev. Dr. Mellone said he desired to convey to Mr. Hargrove and the congregation the congratulations of the students, past and present, of the Home Missionary College. They owed much to the excellent series of sermons published by Mr. Hargrove from year to year under the title of the Mill Hill pulpit. He also spoke in high terms of all Mr. Hargrove had done for the churches in Scotland during his presidency of the British and Foreign Unitarian Association.

Mr. Frederick Jackson proposed "The Van Mission," and the Rev. W. R. Shanks responded. Both the proposer of the toast and Mr. Shanks in his reply, bore interesting and satisfactory testimony to the very friendly spirit in which the Van had been received in many places, and to the growing and lasting interest in the liberal religious movement which it was promoting.

A vote of thanks to the chairman, and his reply, brought the meeting to a close. The whole of the proceedings were marked by a friendly feeling and a bright, cheerful, and hopeful spirit that augur well for the future of the Club.

#### UNITARIAN HOME MISSIONARY COLLEGE.

##### THE NEW PRINCIPAL'S OPENING ADDRESS.

ON Tuesday afternoon last a large and representative gathering assembled at Summerville to hear the opening address of the new Principal, the Rev. S. H. Mellone, M.A., D.Sc., on "The Work of a Theological College in the Twentieth Century." The chair was taken by Sir E. Durning-Lawrence, who in a short address remarked upon the importance of the occasion in the history of the College. Their dear old Principal, the Rev. Alexander Gordon, M.A., had retired, and they were fortunate in having found a worthy successor, the one idea of whose life had been to do such work as that which he was now beginning at Summerville. He extended to Dr. Mellone a hearty welcome on behalf of them all. The Principal, on rising to give his address, was greeted with prolonged applause.

Only three months, he said, have passed since I, as visitor to this College, was privileged to take part in a gathering of its members and friends in this place. On that occasion I little thought that in so short a time I should be called upon to address a similar gathering in the position which I now occupy; and, I confess, it is with feelings that are deeply stirred that I rise to do so now.

When I recall the enthusiasm which brought the College to its present position in this city, one of the famous centres of the world's commerce and industry, and now for many years the home of an enlightened university; when I recall the names of the men who in the past have filled the position to which I have been called, names honoured both within and beyond the group of churches with which this College is specially associated by name; when I recall the task laid upon that group of churches to-day—the diffi-

culties and misunderstandings under which they labour, through openly disowning, as they must, the binding authority of the traditional creeds of Christendom, and repudiating some of the principles which have dominated Christian thought in the past—the resolution to which they are called, to keep an ever firmer hold upon those ethical and spiritual realities the loss of which is the loss of all that deserves to be called life—the power which they verily possess, if they have the wisdom and the will to use it, to become the pioneers of a religion which shall minister to the vital needs of humanity in the coming time: when, I say, I recall these things, I am vividly conscious of the deep responsibility which rests alike upon teachers and students in an institution such as that in whose name we are assembled to-day. My share of that responsibility I might have hesitated to accept, had I not been vividly conscious also of the disinterested devotion with which the office-bearers of this College, its Committee, and its many friends, far and near, give thought and labour for its welfare.

To the part which my immediate predecessor took in the successful efforts made on behalf of the College, appropriate expression has been given elsewhere. On this occasion it is most fitting for me to draw attention to another side of his multifarious activities. In Mr. Alexander Gordon the College has had a Principal who is not only a scholar but a great scholar. His contributions to those vast works of reference, the Dictionary of National Biography and the Encyclopedia Britannica, have given him a place among those who have permanently added to our accumulation of biographical and historical knowledge. It is the earnest hope of all his friends that in his increased leisure Mr. Gordon may be enabled to embody in literary form even more from his stores of learning; to throw light on the highways and by-ways of the Church History of this and other lands; and to put into our hands in permanent form the rich material given to successive generations of students here under the title of Biblical Theology.

Dr. Mellone then proceeded to indicate the main lines of the work of a Theological College of the present day as he conceived them. What was the training that a minister of religion needed to fit him for his work *in this present age?* He would lay stress on the last words. There had been a time when instructors could impart to their students a Christian system ready made or prepared. That time had gone by. Theology was in the making. The need of the age was not more men in the ministry, but more strong and thoroughly trained men. Not quantity but quality was required. They wanted men of insight, independence and initiative; men who could think, and who could act on their thoughts. How were these men to be trained? No academic institution could unmake and remake men not fitted by temperament for the work of the ministry. But given men who had it in them to do the work, training could be given. He could only offer partial suggestions with regard to such training. In an address on the training of the clergy delivered at the Liberal Christian Congress

in Berlin last year, Professor Weinel, of Jena, had said that the great defect and weakness of theological education was that it was overburdened with too much dead learning. Students to-day ought to have a grasp of the history of modern intellectual life from the beginning of the nineteenth century. They should be familiar with the work of the writers and thinkers who were exercising a profound influence on the men to whom they would have to minister. No man was properly equipped for the ministry to-day whose range of vision was limited to the Old and New Testaments. While expressing large sympathy and agreement with these contentions Dr. Mellone felt that there was something more to be said. Christianity was still of supreme and central importance. Christianity was a historic movement in which all of us were implicated, independent of our choice. The word Christian was almost of ethnic or racial significance. Dr. Martineau's words gave them the right clue in this matter: "We must take possession of Christianity as a history, before we can construct it into a system; we must deeply familiarise our minds with what is temporary, before we are competent to pronounce what is everlasting in the Gospel." While noting Prof. Weinel's words, they must keep clearly in view the central importance of Christianity for our world.

They must understand the past that they might understand the present. The world made one definite demand on the Church: "Understand yourself before you assert yourself. Understand me before you condemn me." He believed that this demand could be met. A little history of the right kind was worth far more than a great deal of wrong knowledge, and the students should bear this in mind. It was not a question merely of much study of many books. Historical insight was needed; not mere knowledge of what things were done. There was one supreme rule for the interpretation of the story of the world, which else might seem confused and incoherent. It could be expressed in six words:—A thing is what it does; to find its nature you must observe its life. This principle must be applied to the study of Christianity. The results that had flowed from the impulse brought into the world by Jesus must be traced, and the meaning of the impulse must be read in the light of before and after. Hence the need of Old Testament study. Even more important was it to study the actual working in after time of the new impulse. Common sense was enough to assure us that when we saw a thing being made we had gone far to understanding what it was. Then, the study of comparative religion was helpful, whereby Christianity was compared with other expressions of man's religious needs. And all this had a direct bearing on our understanding of the present age. The light from the past was useful for to-day. This would represent one vital principle in the curriculum of the College, the living, organic relation of the present with the past.

The Chairman having added a few words in warm appreciation of the address, the proceedings then terminated.

In making the announcements at

the close of his address, the Principal referred with great satisfaction to the appointment of the Rev. Herbert McLachlan, M.A., B.D., one of the most distinguished alumni of the College, as visiting tutor for the first term, and from the second term as resident tutor and warden. Mr. Leonard Agate, M.A., had kindly undertaken to act as resident tutor for the first term.

### OPENING OF THE OLIVER HEYWOOD MEMORIAL SCHOOL AT LYDGATE.

ON Saturday the opening of the new Oliver Heywood Memorial Sunday school at Lydgate took place. The service in the afternoon was largely attended, and was conducted by the Rev. Chas. Hargrove, M.A., of Leeds. In the course of his sermon, Mr. Hargrove referred to the fact that of the three who were most prominent at the laying of the foundation stones less than a year ago—Lord Airedale, the Rev. L. Tavener, and himself—he now stood alone. Mr. Tavener had gone to a great city of the north, and Lord Airedale, upon whom all the Unitarians in Yorkshire had leaned as on a strong pillar, was gone from them for ever. But they thanked God that as one generation went another generation came, and the fruitfulness of God's Spirit was not extinguished.

At the opening ceremony, which was performed by Lord Airedale, the chair was taken by the minister, the Rev. M. Evans, and prayer was offered by Dr. Warschauer, of Bradford. A gold key was presented by the architect, Mr. Edgar Wood, A.R.I.B.A., of Manchester.

Lord Airedale, who was accompanied by Lady Airedale, said it gave him great pleasure to visit Lydgate in order to open their new school. He congratulated the congregation on their courage and energy, which, no doubt, they had inherited from their ancestors, who founded the chapel 216 years ago. That occasion was of great interest to him. For many years his father was a trustee of Lydgate Chapel and had very much to do with the building of that new school, and it had appeared to him to be a duty to accept the committee's kind and courteous invitation to complete the work so far as was in his power. From the accounts which he had read of the history of the congregation, he could not fail to perceive what a very great part Lydgate Chapel had played in the rise and progress of Nonconformity in England. It was amongst the oldest in the country. If they wished to know something of the struggles of their forefathers for religious liberty they had only to study the past history of Lydgate Chapel and the lives and work of its ministers. He considered it a great honour to open the school, and trusted it would in every way prove what they required and be an immense benefit in the education of their children and remain a lasting testimony to the courage and determination of the congregation.

A vote of thanks to Lord Airedale and the Rev. Chas. Hargrove was proposed by

Mr. W. Heeley (superintendent), seconded by Mr. H. E. Charlesworth (secretary to the building committee), and supported by the Rev. J. Hanson Green, M.A. The financial statement, read by Mr. J. Lee (treasurer), showed that £250 was still required to clear off the debt.

## THE SOCIAL MOVEMENT.

### INDUSTRIAL UNREST.

The *Contemporary Review* for October contains an article on the Industrial Unrest, by Mr. Seebohm Rowntree, marked by his usual careful investigation of facts and penetrating analysis. In his opinion the prime cause of recent upheavals in the industrial world is the unduly low wages of about two and a half million workers.

"Including agricultural labourers, nearly a million men are working for wages of less than 20s. a week, and over one and a half million for from 20s. to 25s. As the total number of agricultural workers is certainly under a million, the number of industrial workers earning under 25s. is, according to Professor Bowley's estimate, over one and a half million. But this refers to men in full work, and takes no account of men whose work is either quite casual or made up of a number of temporary jobs of varying duration. There is no doubt that these are to be numbered by hundreds of thousands. In York (population 82,000), a town where there is no reason to suppose that the proportion of casual workers is exceptionally high, there are at least 1,500."

\* \* \*

It is also, Mr. Rowntree points out, to be noted that the wages of these classes have been stationary during the last ten years (though they had increased rapidly in the previous twenty years), that the cost of food has increased by at least 5 per cent. during this period, while on the other hand the wealth of the nation as a whole has rapidly increased. Nevertheless, Mr. Rowntree is of opinion that mutual understanding between capital and labour has increased.

### THE QUESTION OF A MINIMUM WAGE.

ONE result of the recent labour troubles has been to bring to the foreground the question of the practicability of a minimum wage. The Bishop of London at the Church Congress on Tuesday last pleaded for a living wage for the workers, while on the same day the President of the Miners' Federation at their annual conference at Southport, in a singularly temperate address, advocated a minimum standard of remuneration. On this point some wise words of a leader writer in the *Manchester Guardian* of Wednesday may appropriately be quoted: "For any thoughtful person who had not taken a special interest in social questions before, a phenomenon like the recent disturbances in the large quarter of Liverpool—inhabited almost wholly by underpaid labour placed the question of a minimum standard of living

in a wholly new light and rendered it impossible ever again to dismiss lightly such proposals as that for a general minimum wage on the ground of any incidental conditions that may render individual schemes an easy prey to destructive abstract criticism. Whatever the defects of any minimum wage bill yet brought forward, the malady for which they are offered as a cure must be dealt with somehow. If we do not exterminate it, it will exterminate our industrial organisation and our national power."

## NEWS IN BRIEF.

THE Autumn Assembly of the Liberal Christian League will open on October 14. On Monday, 16th, at 3 p.m., in the King's Weigh House, the Rev. A. Duff will speak on "Our Ordinary Reading of the Bible." In the evening, at 7.30, there will be a demonstration at the City Temple, when the speakers will include the Rev. R. J. Campbell, the Right Honourable the Lord Mayor, Mrs. Ethel Snowden, and Dr. Horton. On Tuesday the members will meet for Conference. The speakers will include Mr. Percy Alden, M.P., who will speak on "The Churches' Duty in the Face of the Labour Unrest," Dr. Clifford on "The Basis and Power of a Spiritual Religion," Dr. C. W. Saleby on "Alcohol and Parenthood," and the Rev. E. W. Lewis on "The Inward Kingdom." On Wednesday Mrs. Despard is announced to speak on "The Religious Side of the Woman's Movement," the Rabbi A. A. Green on "Hyper-Education and Super-Education," and Dr. J. D. McClure on "Music as an Aid to Devotion." The Rev. R. J. Campbell will read a paper written by the Rev. J. Brierley ("J. B." of the *Christian World*) on "The Problem of Missions." At 8 p.m. there will be a dedication service for pioneer preachers.

THE Moral Education League's "Quarterly" for October reports progress in various parts of the world. The League's demonstrator, Mr. F. J. Gould, a frequent contributor to these columns, gives an account of his tour of demonstration, during June and July last, in the United States of America. He delivered some fifty demonstration moral lessons in New York, Boston, Philadelphia, Chicago, Providence, Madison, and in other parts of the States, a number of them before University summer schools—New York, Columbia, Madison, and Chautauqua—in this way coming into touch with professors and students from all parts of the States. Another official of the League is in India, where he has succeeded in founding under distinguished auspices the Indian Moral Education Society, with its offices at Bombay. Another member of the League has founded in Paris a French Moral Education League, of which some account has already been given in this journal.

THE Moral Education League's immediate activities nearer home include a

"Demonstration Moral Lesson" by Mr. Gould, at the Rosslyn-hill Chapel schoolroom, Hampstead, on the 10th inst., when the Rev. Henry Gow will preside at 8.30 p.m., and a lecture by Mr. G. P. Gooch, at Essex Hall on the 17th inst. at 8 p.m. on "The Teaching of History from the Ethical Point of View." Both these meetings are open to the public without tickets.

TEMPERANCE Sunday will be held on November 12, 1911. Ministers are asked to co-operate in the observance of this day by means of special sermons, addresses in the Sunday schools, and united meetings. The Committee of the Unitarian Temperance Association announce that they are willing to send a selection of pamphlets (on receipt of 3d. in stamps to help defray the cost), including a copy of a recent lecture by Mr. H. G. Chancellor, M.P., on "The Economic Aspect of the Drink Question." Application should be made to Mr. W. R. Marshall, 31, Birkhall-road, Catford, S.E.

WE regret to hear that the Rev. Dr. Cressey, of Brixton, had a somewhat serious accident on Monday afternoon. He was knocked down by a bicycle on Brixton-hill. He is, fortunately, making good progress towards recovery, but it will be some time before he is able to resume his work.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Auckland : New Zealand.**—At a meeting of the Auckland Unitarian congregation, held on July 12, it was unanimously decided that the time had come for uniting the Unitarian Churches and the scattered Unitarians of New Zealand in a Conference for Missionary Work. To accomplish this a committee of 13 was elected to work within the Auckland Province, and co-operate with similar committees from the other churches as occasion might arise. The Conference is commencing work with a series of lectures in Henderson and the small towns around Auckland. It is desired to follow this up by a Van Mission, organised on the lines of the English Van Mission. By such a van it is hoped, not merely to speak in the towns of the Waikato, but in the years to come take in a much wider area. This van scheme has the strong approval, backed by the practical advice of the British and Foreign Unitarian Association, so that it will be seen the scheme is not proposed without careful consideration. The cost of the van will be, approximately, £60, while the general mission expenses will be at least £50 per annum. The special aim of the mission is to reach those who have been isolated from existing churches by changing thought, or who have become indifferent, and to offer them the intellectual and spiritual help which can only be given by a Free Church. By means of the existing Postal Mission it is hoped to gather together those who have been thinking on the same lines, but unknown to each other, and, where

possible, give them the benefit of regular services conducted by the minister and helpers from the Auckland Church. The desire is to make this a New Zealand venture, without any appeal for financial help from England.

**Bristol : The late Mr. Charles Desprez.**—The congregation at Lewin's Mead, Bristol, have suffered the loss of their oldest subscribing member in the person of the late Mr. Charles Desprez, who was also the last of those young men of a former generation who assembled in the study of the late Dr. Lant Carpenter at seven o'clock on Sunday mornings, at which hour the Doctor was there to receive them. Mr. Desprez at that time was a teacher in the Lewin's Mead boys' school, but long after, when he had ceased to be actively engaged in the work, he was to be found amongst the teachers at their monthly Sunday social union. In after years he held the responsible position of congregational treasurer, during which time the centenary celebrations and renovations, &c., of the old meeting house were carried out at considerable expense. Although a successful business man, Mr. Desprez never allowed that to engross all his energies and thoughts. His great love and knowledge of music enabled him to take no mean part in the city's musical societies, notably the Madrigal Society and the Royal Orpheus Glee Society; whilst the newest book and thought were no strangers to him. Of a particularly equable temperament, he gathered around him friends of all ages and opinions, and one who knew him intimately for years said once that he never knew him say an unkind word of any one. To the last he retained a keen interest in and enjoyed his life, and no one could come in contact with him without feeling the better for it. Mrs. Desprez, who still lives in the memory of many Lewin's Mead friends, pre-deceased him in 1897. He leaves two daughters and five sons (originally there were seven sons and four daughters). One interesting fact is worth recording. Mr. Desprez's father was an officer in Napoleon's army, and was brought to England a prisoner of war. Mrs. Desprez's father was an officer on the *Bellerophon* that took Napoleon an exile to St. Helena. The funeral took place at Arno's Vale Cemetery, the service being conducted by the Rev. A. N. Blatchford.

**Bury St. Edmunds.**—Mr. Fred Maddison addressed the newly-formed "Fellowship" at Churchgate-street Chapel on Sunday afternoon, and preached to a good congregation at the Harvest Festival Service.

**Leeds : Mill Hill Chapel.**—The Rev. C. Hargrove, in accordance with his usual custom on the first Sunday in October (the anniversary of his settlement at Mill-hill) preached special sermons. In the morning the discourse was partly autobiographical. October 1, he said, would always be a landmark in his life, for two reasons. One, that on that day, 46 years ago, he accomplished what had been the desire of his life, to dedicate himself solely to God, his years of trial having been compassed. In a church at Rome, of great antiquity, there sat the Superior of the Order he was to join, and kneeling at his feet he took the vows of poverty, chastity and obedience. For six years he kept the vow as perfectly as he could (which was not completely) and then he broke it. Why? Because it had become impossible. He had vowed obedience to the Head of the Order, and he could no longer obey; he no longer shared the faith which had been the inspiration of his vow. He married and became a father, and an owner of property. He looked back through these now 50 years with a thankfulness that had never failed; he had never had one thought of remorse. But, though free from his vows, he was not free from his obligation of service. He waited till the call came to him, and that day 35 years ago he stood in that pulpit for the first time as minister of Mill-hill Chapel. It had been no easy office; its

very freedom made it difficult. The complaint was often made—he had heard it within the last six months—that he had no distinct doctrine to preach. It was quite true. This only had he been assured of—faith in God, and in right, as His law. Of the life after death he had nothing to tell them except what he prophet (Isaiah) spoke. And now, come through half a human lifetime with them, after the changes of 35 years, he remained firm in the old teachings of Jesus and Isaiah; and he looked back with no pride and much thankfulness. He had done both good and evil, had spoken both. He asked that neither be reckoned, but cast himself upon the infinite mercy of the Eternal.

Mr. Hargrove's evening subject was "Reminiscences of Thirty-five Years." During the course of his address he said that, 35 years ago, it was another world from what it was now. The men whose names were in the mouths of all were other than those of to-day. In politics they had Salisbury and Beaconsfield, and, opposed to them Gladstone, the Marquis of Hartington, John Bright and Joseph Chamberlain. Abroad, there were Bismarck, the King whom he made Emperor, Moltke, Gambetta and Victor Emanuel. In literature they had two great poets still speaking the word of power, Tennyson and Browning. There still might be heard, if he belonged to a generation almost past, Carlyle, whose eloquence still shook the world; and Ruskin, turned from art critic to preacher; and there were the historians Froude and Freeman. In science, two champions such as have not arisen since, Tyndall and Huxley, respected by all for their intellect, and dreaded by the theologians for their heresy. In the world of theology there were Lightfoot and Westcott, successive Bishops of Durham. Then they had the secularist movement, represented by Mr. Bradlaugh and Mrs. Besant, with a meeting-place in every northern town in England; and, on the opposite side, the Salvation Army gathering force day by day. Now the one movement was dead, and the other, so to say, had become civilised. Amongst Unitarians, the question of miracles was fiercely debated. Spurgeon was styling as "down-grade theology" the views of those among orthodox Nonconformists who ventured to urge the unreasonableness of the old doctrines. So one might go on to speak of those days, of the strange, old religion which set up the Bible as a fetish, which was still holding on to its time-worn notion of hell, and what a difference: only 35 years ago, and, out of every 100,000 who were then alive 60,000 or 70,000 were dead—*hors de combat*, 90 out of a 100—and what was the conclusion, then? "Vanity of vanities, all is vanity," said the preacher. A generation passes away, and is gone truly for ever. Make the best of life while you may, so many a preacher has said since; others telling them rather to think of the life to come, and to save their own souls. Not so, not such, had been the ministry of that pulpit. All was not vanity—God's kingdom was on the way, thousands of years distant, perhaps, but it was coming.

The *Yorkshire Observer* referred recently in the following terms to Mr. Hargrove's approaching retirement:—Leeds, and indeed Yorkshire, will be the poorer by the retirement of Mr. Hargrove from the famous Mill Hill Chapel. That loss indeed is not immediate, Mr. Hargrove having at the earnest wish of his people deferred it for another year. His long ministry has ensured him a permanent place in the affection and esteem of his congregation and of the city to whose highest life he has so abundantly and worthily contributed. His sermons have always been characterised by rare wisdom and by culture of a very high order, and the pulpit force of Leeds, at present sadly in need of reinforcement, will be further impoverished by his going. *Mutatis mutandis*. Mr. Hargrove might well have sat for the picture of the good Bishop (Monseigneur Bienvenu)

in "Les Misérables"; "Prayer, celebration of the religious offices, alms, consoling the afflicted, the cultivation of a little piece of ground, fraternity, frugality, self-sacrifice, confidence, study, and work filled up each day of his life."

**London : Blackfriars Mission.**—Harvest Festival services were held at Stamford-street Chapel last Sunday. On Monday evening the parents of the Sunday school scholars met the teachers in the chapel, still decorated for the harvest, when addresses were given by Mr. A. A. Tayler, Rev. John C. Ballantyne, Mr. John Osborn (Southwark Board of Guardians), and Mr. A. W. Harris, on the significance of religious work among the young. It is interesting to note that the Blackfriars Provident Bank celebrated on Monday its twenty-fifth birthday. This association was started in 1886, the amount collected in that year being £8 12s. 7d. The work has been steadily carried on since then, and at the present time there is an average weekly collection of about £19. Two of the collectors have given themselves to this weekly labour of visitation for almost the entire length of this period.

**London : Hackney.**—The Rev. Bertram Lister, M.A., was inducted to the ministry of the New Gravel Pit Church, Hackney, on Friday evening, September 29. A special service was held in the church at which the Rev. J. H. Weatherall, of Bolton, with whom Mr. Lister has served two years as assistant, gave the charge to the minister. The charge to the congregation was given by Professor G. Davis Hicks. The subsequent meeting in the school-room was largely attended by ministers and friends from a distance as well as by the members of the congregation. In the regretted absence of Mr. Charles Hawksley the chair was taken by the Rev. W. Copeland Bowie. Short speeches of welcome were delivered by Mr. J. S. Harding, who spoke for the congregation, His Worship the Mayor of Hackney, the Rev. J. A. Pearson representing the London ministers, and the Rev. Henry Harries, of Clapton Park Congregational Church. The Rev. J. H. Weatherall and Mr. Thomas Harwood spoke very warmly of Mr. Lister's work in Bolton, and recommended him with great cordiality to his new congregation. The Rev. Bertram Lister replied in a short speech, expressing his gratitude for the warmth of the welcome.

**Liverpool : Hope-street Church.**—In the course of his address at the recent annual service of the Hope-street congregation the Rev. H. D. Roberts said that the church in its larger sense ought to be far better adapted than it now is. The need for conscious unity was to-day imperative, and the way was clearly open to all congregations of free religious worshippers, to band themselves for "all noble common ends." In these troubled days it was possible for their congregations to be the living nucleus of a great Church of the Free, grounded simply but inclusively on Man's Need to Worship. But there must be no narrowing of that basis: no "finality" could possibly be imposed on men of the open way. They would soon be appointing representatives to the triennial meeting of the National Conference in Birmingham in April next; he would have them realise the possibilities of this union of congregations, and would desire to have it go forth from them assembled in National Conference, that they invited all religious free men, or any who would, to march abreast with them in what was sometimes called a Free Catholic (Universal) Church. On the individual side their duties and responsibilities were nobly undertaken by the British and Foreign Unitarian Association, which needed nothing but greater financial aid to intensify the work of its world-wide mission. Sir William Bowring in the course of a short speech referred to the recent labour troubles

in Liverpool. He said that what had struck him was the absolute want of sympathetic interest which so many religionists had shown during the strike. In fact, many had not only seemed indifferent to its just settlement, but had even added fuel to the flame. Hope-street Church had always taken a noble part in social affairs. He had lived many years and had seen many changes, but it seemed to him that we were now living in very serious times: times of assassination in Russia, revolution in Spain and Portugal, food riots abroad, labour riots in England, social discord and social unrest throughout the world. It was our duty to bend our earnest attention to these great social questions, and in fact never had so much interest been taken in them by all sorts of people. He believed that we were on the verge of great social changes.

**London : Rhyl-street Mission.**—The Rev. W. H. Rose writes:—"Will you permit me to make an appeal on behalf of Rhyl-street Mission? I have a number of youths from 14 to 16 years of age who meet to play small billiards during the week. I shall be grateful for the help of a few young men who would be willing to devote an hour or two each week to join in the games and assist in maintaining discipline. Full particulars may be had from me at Rhyl-street Hall, Rhyl-street, Kentish Town, N.W."

**London : Wandsworth.**—On Sunday the church anniversary and harvest thanksgiving were celebrated with large attendances. In the morning the Rev. W. G. Tarrant alluded to the many things which had made the past summer a memorable one, including their own special experiences as congregation and minister; in the evening he spoke on "The Aims of the Liberal Churches." On the following Sunday evenings, beginning October 8, he will give addresses on "What the South Africans asked me," the particular questions being:—"If God is good, why does Pain exist?" "If God is wise, why need we Pray?" "If Evolution is true, what do you mean by Sin and Salvation?"

**Newport, Mon.**—On October 1 and 2, Mr. D. B. Jayatilaka, B.A., late Director of Buddhist Education in Ceylon, gave addresses at the Unitarian Hall, Charles-street. The address on "Christian Missions in Ceylon" was interesting as presenting the case from the side of the victim. The speaker criticised missionary enterprise upon three grounds. It was undertaken in violation of the unity of truth, of the essential harmony of religions as various aspects of one reality, and on the assumption that one faith only was true and all others false. Secondly, the ways and means of securing converts by bribery and intimidation and the lure of various material inducements were not honourable means of advancing a religion. Thirdly, in spite of the vast sums of money expended, missions had failed in India and Ceylon. The speaker appealed for messengers of Christianity to the East who would come with sympathy and understanding, seeking to see the best in the

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faiths of the East as well as bringing the best of Christianity. On Monday evening a lantern lecture was given, when views descriptive of the progress of Buddhism were exhibited, and the story of the faith of Gautama sympathetically told.

**Southern Unitarian Association.**—The quarterly meeting of the executive was held at Poole on Wednesday evening, September 27, followed by tea and a public meeting in the Hill-street Chapel, the Rev. H. S. Solly, President of the Association, in the chair. Addresses were given by the Revs. A. R. Andreae, V. D. Davis, C. E. Reed and J. Ruddle, and music by the Poole choir. At the meeting of the executive a resolution in grateful commemoration of the late Mrs. Spencer, of Southampton, and of sympathy with Miss Spencer, was passed in reverent silence. A resolution was also passed warmly acknowledging the services to the Association of the Rev. C. E. Reed as secretary during the past three years. Mr. Reed, while retaining his pulpit at Ringwood, goes to Oxford for a year's special study at Manchester College; and the Rev. V. D. Davis has been appointed secretary to the Association.

**Stockport: Presentation to the Rev. B. C. Constable.**—As reported in our last issue the Rev. B. C. Constable closed his ministry of 20 years at the Unitarian Church, Stockport, on September 24. On the following Thursday a congregational soirée was held to say farewell to Mr. and Mrs. Constable. Mr. J. F. Spedding, the senior warden, was in the chair. Addresses full of appreciation of Mr. Constable's services and of the energy and thoroughness which had marked his ministry were delivered by the chairman Mr. L. New and Mr. R. T. Heys. On behalf of the congregation Mr. New presented Mr. Constable with a purse of gold, and Mrs. Constable was the recipient of gifts from the hands of Mrs. Turner and Mrs. Horrocks, representing the congregation and the Ladies' Social Meeting respectively. The Rev. B. C. Constable, who was received with loud applause, said in reply how grateful he was for their thoughtfulness in giving him an intimation beforehand of those beautiful presentations, for otherwise he would have been overwhelmed by them. He and his wife would always remember those splendid manifestations of their appreciation and goodwill, and most heartily thanked them for the kind words which had accompanied them. He had always felt that he could never hope to meet with a nicer congregation wherever his lot might be cast. He was proud of the splendid work always done by the ladies of the congregation, and proud, too, of so many of the mothers of the scholars, who, though not blessed with wealth, but living in humble circumstances, were nevertheless blessed with the greatest of all wealth—sterling good character. He had humbly tried to do his duty. He was conscious of many imperfections, and had, no doubt, made errors of judgment, but not errors of heart, for he had always loved and respected them, and appreciated the faithful work of the teachers in the school. He had tried to help them in all that pertained to the better life, and should ever pray for their prosperity. His memory carried him back just over 21 years ago, when he preached for the first time in Stockport. He remembered their welcome to him in January, 1891. He remembered the visit of the Corporation to their church in November, 1891, when Colonel Turner was Mayor, and when a certain clergyman in the town preached a sermon in which he spoke of the "spectacle" of a Corporation visiting a church which "denied in stone the Divinity of our Lord." He remembered referring to the attack in the last of his discourses on Rational Religion, and what a voluminous correspondence took place in the local papers, the outcome of which was that many came to see for themselves what Unitarianism was, and became permanent members.

He remembered the Jubilee of the church in 1892, and of the Sunday school in 1895, and the Presentation in 1897 to Miss Hirst, who had been teacher for over fifty years. He remembered how the debt of £1,000 had been cleared off and what happy times he had had with their congregational picnics, &c. He spoke of his pleasant relationships with the churches in the district, and with the ministers in the town. He ventured to suggest the desirability of the Church becoming a little more progressive and democratic, as Captain Johnson had advised some years ago, by getting their Trust Deed altered. In conclusion, he said he should always have happy memories of his friends at Stockport and ever wish them increasing prosperity.

**Harvest Festivals.**—Harvest Thanksgiving services are reported from Blackfriars Mission, Taunton and Halstead.

## NOTES AND JOTTINGS.

### MENTAL WEAKNESS AND DRINK.

In a letter which appeared in the *Westminster Gazette* this week, Dr. Bernard Hollander emphasises the growing opinion that the Drink habit is to be regarded as an effect of Insanity rather than its cause. "That drink," he says, "is not so much a cause of insanity as is commonly assumed, is evident from the fact that insanity is on the increase and drinking is not... Before a man takes to drink as a vice he has a taste for it, a predisposition which grows out of some physical defect, constitutional in the first instance, but liable to be aggravated by poor food, unwholesome surroundings, bodily wear and tear, and loss of moral tone. Doubtless a few cases of alcoholism can be attributed solely to force of example, but even in those one must consider the brain disposition of the person upon whom the example exerts its influence. Several people may be thrown open to the same examples and temptations, and yet it is probable that only the minority succumb, and this on account of the different susceptibility of their brains."

### INTERNATIONAL CONFERENCE ON THE NEGRO.

Those interested in the uplifting and education of the black peoples will be glad to hear there is to be an International Conference on the subject next April. It will be held on April 17, 18 and 19 at the Tuskegee Institute, Alabama, U.S.A. The object of the Conference is to afford an opportunity for studying the methods employed in helping the negro people of the United States, with a view to deciding to what extent Tuskegee and Hampton methods may be applied to conditions in America and also in Africa and the West Indies. It will be valuable in furthering an extended organisation of this work and the preparation of teachers for it. It is especially urged that missionary and other workers in these various countries should be present and take an active part in the deliberations of the Conference.

### SIR WILLIAM MATHER ON TRUE PATRIOTISM.

In his presidential address at the Annual Conference of the Union of Lancashire and

Cheshire Institutes, Sir William Mather made some interesting remarks on the relationship between education and discontent. He maintains that "there are thousands upon thousands of young people wasting away intellectually and morally, after having spent their earliest years in the elementary schools." He finds the real reason in the want of an enlightened patriotism. "We chatter about Empire, and the prowess of our forefathers, and we perorate on platforms and at banquets about the British flag flying round the world. But we cannot keep the soul of the nation alive on the garners of the past and flatter ourselves that as it was so it will be. The patriotism that tells, according to Sir William Mather, is that which is not proclaimed. "All boys and girls in this country should be taught what true patriotism is—making the very best in early life of their opportunities to cultivate their faculties by which their country may be benefited."

### DR. BARNARDO'S HOMES.

A great part of the October issue of *Night and Day*, the quarterly organ of "Dr. Barnardo's Homes," is devoted to a definite statement of needs by the Editor. There are under the wing of these Institutions 9,400 boys and girls of all ages. Included in this large family there are a thousand cripples and ailing children and another thousand babies. There is a deficit of £13,000 to make up on maintenance account. £250 are needed every day for food alone! The issue contains an emigration statement showing the extraordinary success which attends the young people sent to Canada by the Homes (already they have emigrated 23,600); and much other matter which is of exceptional interest to all who study social conditions and who wish well to the rising generation in Britain. A copy will be sent gratis and post free to any address on application to the head offices, 18 to 26, Stepney Causeway, London, E.

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## British and Foreign Unitarian Association

# AUTUMNAL MEETINGS BURY, Lancashire

### Order of Proceedings

WEDNESDAY, October 18

**2 p.m. Reception by the Local Committee.** Welcome by ROBERT KAY, Esq., J.P., W. DEARDEN, Esq., and Rev. E. D. PRIESTLEY EVANS. Responses by the PRESIDENT of the Association and other Delegates.

**3 Conference:** "New Aspects of Unitarian Missionary Work." Papers by Rev. T. P. SPEDDING and Rev. J. MORLEY MILLS. Discussion opened by Rev. H. FISHER SHORT.

**4.30 Conference:** "Recent Developments in Religious Thought." Papers by Rev. S. H. MELLONE, M.A., D.Sc., and Rev. W. TUDOR JONES, Ph.D. Discussion opened by Rev. R. TRAVERS HERFORD, B.A.

**6 Tea** in the Lower Schoolroom.

**7.30 Religious Service** in Bank Street Chapel. Devotional Service : Rev. JOHN EVANS, B.A. Sermon : Rev. W. G. TARRANT, B.A.

THURSDAY, October 19

**10 a.m. Devotional Service**, Bank Street Chapel : Rev. J. COLLINS ODGERS.

**10.30 Conference:** "Labour Problems and the Influence of Religion." Papers by H. G. CHANCELLOR, Esq., M.P., and Alderman W. HEALEY, J.P. Discussion opened by Rev. H. ENFIELD DOWSON, B.A.

**12 Conference:** "How can our Churches best promote International Goodwill?" Introduced by JOHN HARRISON, Esq., and Rev. H. D. ROBERTS. Discussion opened by Rev. CHARLES ROPER, B.A.

**1 Luncheon** in the Lower Schoolroom.

**3 p.m. Conference:** "The Moral and Religious Training of our Children" Introduced by Rev. J. J. WRIGHT and Rev. J. M. BASS, M.A. Discussion opened by Rev. J. A. PEARSON.

**4.30 Conference:** "Women's Work and Influence in our Churches, Schools, and Societies" Introduced by Miss BROOKE HERFORD and Mrs. SYDNEY MARTINEAU. Mrs. ROBERTS in the Chair.

**6 Tea** in the Lower Schoolroom.

**7.30 Public Meeting, Bank Street.** Chairman : ROBERT KAY, Esq., J.P.

SPEAKERS AND TOPICS :-

C. Sydney Jones, Esq.—  
"The Next Step Forward in Religion."

H. G. Chancellor, Esq., M.P.—  
"Social Betterment."

Mrs. Sydney Martineau—  
"Some Things We Might All Do."

Rev. Charles H. Roppe, M.A.—  
"The Unitarian Church; its Principles and Ideals."

Rev. W. Copeland Bowie—  
"Unitarianism a World-Movement in Religion."

**Tickets for Tea and Luncheon** may be obtained at **Bury**.

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OPENER :  
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#### OBJECT :

To raise £1,000 for extensive alterations, repairs, and renovations. The scheme has received the unqualified approval of the B. and F. U. A. and the East Cheshire Christian Union, and the effort is warmly commended by the President of the National Conference. Towards the above sum the congregation have themselves raised over £300. The Church is entirely self-supporting, having practically no endowment and receiving no annual grants. The members are all working people, and earnestly appeal to friends in other churches for assistance in their great effort. Contributions in money or goods will be gratefully acknowledged by

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